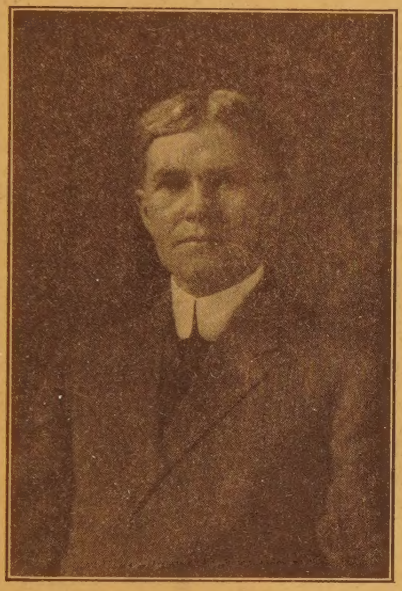
MEN AND MISSIONS



REV. WORTH M. TIPPY, D.D.
Pastor Madison Avenue Methodist Episcopal Church, New York
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LAYMEN'S MISSIONARY MOVEMENT
NEW YORK CITY

Vol. VI. No. 9 MAY, 1915

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1 Madison Avenue, New York

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Prayer for the National Campaign

THE Plans for the Campaign cannot succeed without the presence and power of God. As prayer is so essential a factor in all spiritual results, it is of the utmost importance that a multitude of intercessors be enlisted in behalf of this entire undertaking. Every effort should be made to lay this burden upon the hearts of praying people everywhere. Wherever possible, there should also be special groups enlisted who will both privately and unitedly join a world-wide circle of prayer that America may fulfil her highest mission of service to mankind.

Some Special Objects of Prayer

1. That this whole undertaking may be carried through in such obedience to the will of God and such dependence upon the Holy Spirit, that great spiritual forces may be released through the Church to enrich the life of the world.

2. That the cities where conventions are held may be deeply stirred by the Spirit of God and moved to inaugurate and carry out enlarged plans for the extension of Christ's Kingdom.

3. That all the committees making arrangements for the conventions, the executive secretaries in the various cities, the convention speakers and all other workers may be chosen of God and empowered for the work.

4. That all Pastors, Mission Board Secretaries, denominational Missionary Committees and all related agencies may be wisely guided in making the fullest use of this special occasion and opportunity to lead the whole Church of Christ out into far fuller obedience to her divine Saviour and Lord.

MEN AND MISSIONS
Vol. 6 NEW YORK, MAY, 1915 No. 9

Editorial

Preparations for the National Campaign

Preliminary Visits

Set-up meetings in preparation for the National Missionary Campaign have been held in about one-half of the cities where conventions are planned for next season. In a large number of these the dates have been selected and preparations are well under way. Practically all of the remaining cities will be visited in May, and it is hoped that the entire schedule may be ready for announcement in June. The present plan is to hold the first convention in Chicago about October 19-21. Enthusiastic endorsement was given to the plans in Chicago at a luncheon at the La Salle Hotel on April 16. All the Methodist churches in the city plan a simultaneous canvass on the Sunday following the convention. The Central Division Committee is making larger plans than ever for the campaign.

Publicity

No widespread announcements of the campaign have yet been made through the public press. Publicity matter will be given to the church papers as well as to the general press very soon.

Mr. F. W. Harold, a trained newspaper man, who joined the staff of the Laymen's Missionary Movement as one of its secretaries on May 1, is to give a large part of his time to this feature of the campaign. It is also hoped that each team may have a publicity man on it to secure the largest possible attention to the campaign through the press preceding and following the convention in each city. The aim will be not only to furnish live missionary news and information about the conventions to the papers in the cities where conventions are planned, but also to furnish matter to as many as possible of the papers in the convention area.

The Co-operation of the Communions

The leaders of the various mission boards are laying plans to participate in the campaign both in the preparations for and participation in the convention work, and also in conserving the results. The Methodist leaders plan to send teams of two men to each convention city for a month's work among the churches of that denomination preceding and following the convention. These men will conduct educational campaigns, help to secure Methodist registrations to the conventions and plan definite conservation work. Several of the strongest bishops on the foreign field and leading missionaries will be assigned to membership on the teams and several of the board secretaries will give much time to the campaign. The Baptist secretaries are planning to send men to visit every one of the convention cities before summer to meet Baptist leaders and to inform them about the plans for the campaign and to organize for securing a large Baptist representation at the conventions, and adequate follow-up plans. Other communions are outlining far-reaching plans for participating in the conventions and conserving the results.

Prayer for the Campaign

At a meeting of a group of mission board secretaries a few days ago, it was announced that several of the communions are planning to send a letter concerning the campaign to all the missionaries on the field with a definite request for special prayer for the campaign. In view of the importance of this feature of the campaign, the preceding page reproduces the call to prayer which is found on all the

preliminary campaign folders. The Laymen's Missionary Movement earnestly requests all who see this magazine to join with the leaders of the campaign in constant prayer for God's blessing on the whole undertaking.

Employed Officers' Conference

A very significant and stimulating conference was held at Chicago on April 15,16 under the leadership of Secretary F. J. Michel and the Central Division Committee. The missionary leaders with jurisdiction in the Central West were called together to consider matters of common interest. About fifty men responded to the call for the conference which was held in the La Salle Hotel. Dr. Ozora Davis gave a series of most helpful addresses on "The Secret of Jesus' Personal Power." Bishop W. F. McDowell spoke at the opening service. J. Y. Aitchison and B. P. Fullerton presided at the sessions. Among the topics presented were "The Psychology of Publicity," "Office Efficiency," and "How to Enlist Larger Givers." The theme which received largest attention was the National Missionary Campaign, the plans and objectives of which were thoroughly discussed. Plans for co-operation were outlined and considered.

Among those who participated in the program besides those already mentioned were J. B. Trimble, A. E. Cory, F. B. Fisher, H. B. Dickson, F. J. Michel, Emory Hunt, Edward P. Bailey, E. M. Bowman, Dr. C. F. Wishart, W. R. Stirling, and W. E. Doughty.

The conference recommended that a similar meeting be held next year and also emphasized the importance of the attendance of board secretaries at the Lake Geneva Conference to be held this year, July 28 to August 1.

Lake Geneva Conference

An Outstanding Event of the Summer

On July 28 there will be assembled at the Y. M. C. A. Camp, Lake Geneva, the Fifth Summer Conference of the Laymen's Missionary Movement. The plans for the conference include a Bible study hour, two discussion groups, a general conference on the National Missionary Campaign and group conferences by commissions each morning. The afternoons will be given to recreation, including a trip around the lake in private yachts one afternoon. There will be two evening services, a vesper meeting on the lake shore and a brief general meeting for conference and prayer at eight. A complete program and more extended announcement will appear in the June number of MEN AND MISSIONS. In the meantime, note that among the speakers expected are Dr. W. F. Oldham, Bishop T. S. Henderson, Dr. Cleland B. McAfee, James M. Speers, J. Campbell White, W. B. Millar, and W. E. Doughty.

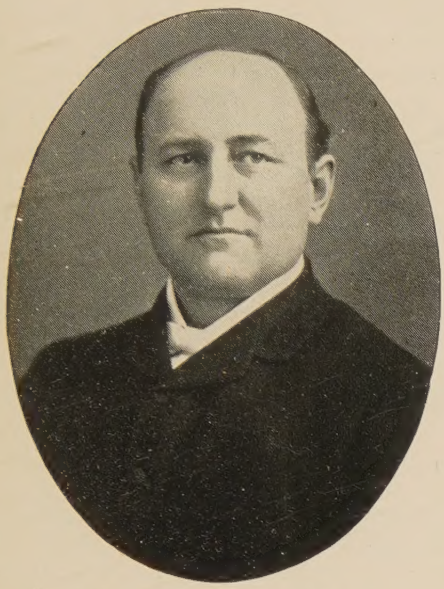
Registration fee of two dollars should be sent to F. J. Michel, 19 So. La Salle Street, Chicago, at once.

Reserve the dates now and be on hand for a great spiritual uplift and practical preparations for the great year ahead.

Remember July 28–August 1

Methods in Human Uplift

The Story of Morgan Memorial Church, Boston



E. J. HELMS, D.D., Pastor

Morgan Memorial, located in the south end of Boston, is a church, but more than that. It is a church plus a children's settlement, a temperance reform settlement and a relief agency.

It finds itself a foreign mission station in the home land. Ninety-seven per cent. of its neighborhood is foreign, with Italians, Jews and Syrians predominating. Instead of running away from its neighborhood it has faced its problems, adjusted its methods to meet them, and has been wonderfully blessed of God in so doing.

The Spiritual Motive Predominates

Morgan is an institutional church which has not lost its spiritual tone or purpose. True, it has a day nursery, gymnasium, moving pictures, and industrial school, repair shops, co-operative stores, temperance saloon, rug factory and fresh air farm, but the whole plant is permeated with deep spiritual and evangelistic life.

There are fifty-six full time paid workers on the staff and every one is not only a Christian, but a "personal work" Christian. He is not only hired to do his job, but also to be a missionary. The shoemaker, carpenter and chauffeur, the store clerk, stenographer and janitor, and all the rest of them are there to lead people to Christ. Not a week has passed for years when there have not been decisions for Christ. The pastor received fifty-three into church membership the first week in January, and fifty more on Easter Sunday. These last are largely from the Sunday-school; the former were mostly adults. Morgan Memorial is a spiritual and evangelistic church.

Work for Children

In the children's settlement are enrolled over one thousand children; the day nursery has one hundred and one of these,

W. M. GILBERT, Associate Pastor

which come from seventeen different nationalities. The mothers of these babies have to work; they bring the children to the nursery, which takes care of them all day, gives them their dinner, puts them to bed, and at night when mother comes home all tired out, baby is happy and well and clean. What a relief to a tired, worn-out mother! The industrial school is typical, having its classes in carpentry, basket weaving, tinkering and cobbling for boys; and cooking, dressmaking and millinery for girls. The instruction, however, in cooking and dressmaking, is practical rather than fancy. A model three-room tenement is conducted to teach mothers as well as children how to keep house properly, even under tenement conditions.

Morgan also has splendidly equipped and managed schools of music and art for its children. There are over two hundred enrolled in these departments. Music is a rich field for service among the Italian and Jewish immigrants, for they are very musical. The music department not only furnishes rooms in which to take lessons but also for practise, for alas! the homes from which they come cannot afford even the second-hand piano or violin. One of America's most famous grand opera singers was discovered in the slums of Boston; some day this school will find another.

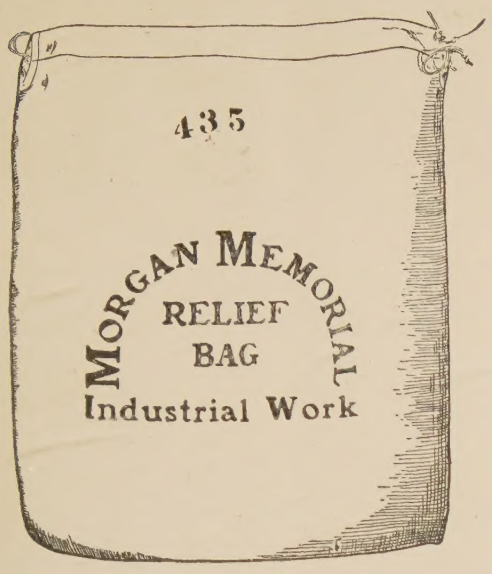
Moving Pictures

The moving picture is also pre-empted for Christ at Morgan Memorial. Every Sunday night at a children's service over four hundred crowd in. The children's minister selects a film that has a sermon story in it, and then with illuminated hymn, the Apostles' Creed and Scripture lessons, these children, one-third of them Roman Catholic, another third Jewish and Greek Catholic, and the remainder of them Protestant, are led out and up into pure Christian living. Every Sunday the children's minister also conducts a morning service, in which from eighty to ninety of the children selected from the evening crowd are given advanced teaching for a year. They are then ready to be turned over to the church for membership. By this method the foreign children are not only made into Americans, but are also made into Christian Americans.

Co-operative Stores

Morgan Memorial found in its neighborhood a large number of unemployed, pov-

CHILDREN'S SETTLEMENT AND INDUSTRIAL BUILDING



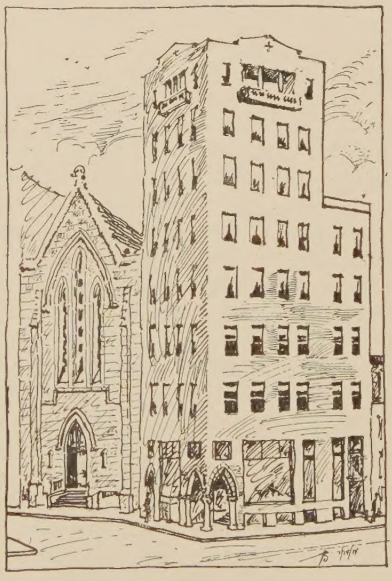
erty-stricken people, who wanted to work and who would be turned out of their tenements if they did not find a job. It must be work or charity. Morgan decided to give them work; hence, eight years ago the Morgan Memorial Co-operative Industries and Stores, Inc., was organized. Its method is to place relief bags in the homes of greater Boston, into which cast-off clothing and clothing materials can be deposited. These bags are called for, the clothing is sold in the Morgan stores at prices poor people can afford to pay. This gives work to those who handle and repair the clothing, and their wages come from material sold in the stores. Here then is a method of relief which is self-supporting, and in which every step of the process is used to help needy folk. In 1914 over twenty-three thousand dollars in relief wages was paid to over sixteen hundred different families, saving them from becoming pauperized. There are thirty-five thousand of the relief bags in circulation, and they bring in an income of over one dollar each per year. The industrial building where this work is carried on is a six-story, brick block, having thirty thousand square feet of floor space, and cost one hundred thousand dollars. The main store is on the street floor of this building and the repair and storage departments occupy the rest of it. The thirty-five thousand bag holders are kept in touch with the work through the publication of *The Good Samaritan*, a by-monthly magazine, published in the printing department.

Setting Men at Work

An employment bureau meets every morning at nine o'clock. This late hour is selected in order that people unable to get work at the regular bureaus may have one more chance. Since October 1 over one hundred applicants per day have been in attendance. The bureau opens with devotions, for the superintendent is there not only to give work, but also to encourage to higher living. Those that go to work are invited to a fifteen-minute prayer meeting held morning, noon and night. These meetings are of great assistance to men fighting the drink and drug habit. There is nothing like a prayer to spoil the appetite for liquor and drugs.

The Fight Against Vice and Drunkenness

There remains to tell the fight against vice and drunkenness which the institution has waged. Twenty years ago the Morgan Memorial neighborhood was the toughest in Boston. That is, more police calls went in from that corner than from any other in the city; houses of shame abounded, street soliciting was bold and open. Now this is all changed. An un-



TEMPERANCE TOWN AND CHURCH OF ALL NATIONS

accompanied young lady is safer at night in that neighborhood than in parts of the fashionable Back Bay district. What made the change? Morgan co-operated with the police. Boston police deserve this credit, for they have co-operated splendidly in the fight against vice.

To combat the saloon Morgan Memorial has established a temperance saloon, which competes with the liquor saloon as a social center. Games, reading and music are at hand, free for everybody. Even an intoxicated man is welcome if he behaves himself. A temperance bar is maintained where a lunch can be had for five cents, which is better than the free lunch of the liquor saloon, which goes with a five-cent glass of beer. For example, a plate of beans, one frankfurter, bread and butter and coffee are furnished for five cents. Over one hundred men a day patronize the lunch counter. The superintendent is a reformed man and is constantly leading the men to sign the pledge and to come to Christ.

The Farm

Here enters a unique part of the Morgan method. If a poor fellow really wants help and the city temptations are too much for him, he is sent to the Morgan farm, eighty miles away, where he can support himself by working in the rug factory, build himself up physically and morally, stay from six to eight weeks and then come back to the city with a good start and a chance to win out in his fight for manhood.

A new temperance tower and settlement is now under construction, which will be equipped with an enlarged temperance saloon and social rooms, baths, barber-shop and disinfecting and tailor shop. A dormitory with a capacity of sixty beds will be provided with physician and psychologist in attendance. This latter move, the psychologist, is an experiment, which seems to be making good. A modified form of the Benet tests is being applied to unfortunate and unsuccessful men to diagnose if possible the cause of their downfall, and then work out a scientific cure. In short, Morgan Memorial is trying not only to give temporary relief, but also to find out and cure the permanent cause of social failure. Morgan believes that a man must be redeemed, but once converted, Morgan also believes in using every scientific principle it can find to supplement religious experience. This new temperance tower will be ten stories high, and the four top floors will be made into three-room suites for light housekeeping. The married students in Boston University School of Theology will be housed here free of rent, and in return for their rent they will do settlement work in the institution, thus acquiring a laboratory experience in city mission work.

A New Church

The next step in the development of Morgan Memorial will be its Church of All Nations, which will be a beautiful Gothic structure, churchly in its atmosphere. These foreign folks want a church —not an auditorium—to worship in. The morning service will be in English, but during the remainder of the day each nationality in the neighborhood will have a service in its own tongue by a native preacher, but each nationality will also be an integral part of the Morgan Memorial Church. This we believe is a step in advance of the present plan of having separate plants and organizations for separate groups. This method reaches the foreign-speaking as effectively as does the other, but it also helps to Americanize them. Furthermore, it economizes in property and energy besides giving each group a splendid church in which to worship and a great, industrial, reform and children's settlement, to use and enjoy. Is this not better than having an Italian, a Syrian and a Bohemian Church a few blocks apart, each worshipping in a rented store and barely able to pay expenses? We believe the Church of All Nations is not only scientific, but also practical.

The Ministry of Out-of-Doors

The fresh air farm is another departure from the ordinary methods used by other agencies. Instead of taking a group of children from the city to the country every two weeks and then bringing them back when they have barely recovered from their homesickness for the city, Morgan picks out the one hundred and fifty children who need it most, and keeps them in the country all summer. This method has two advantages. It builds them up permanently, both in physique and in morals, and it also makes possible instruction in carpentry for the boys and dressmaking for the girls. Each child has his own garden and an expert gardener supervises the gardening. An overhead irrigation system guarantees

results. At the close of the season to each child is given the vegetables he raised in his own garden. That is a glad day in many a poor city home, and the children are as proud over their crops as any farmer in the Middle West. The men's camp and rug factory are open the year round. There are separate camps for boys and girls, a rest camp for mothers, another camp for babies and an entertainment hall for all of them. A short distance away is a camp in the woods, beside a small lake, which is used for picnic purposes. It is in a beautiful pine grove, and there is a good swimming hole and a power boat to make the outfit complete.

The Morgan farm is also to serve the rural community as well as provide fresh air for the city children. University extension courses in agriculture are being planned for the farmers of the neighborhood. Amherst Agricultural College is to make it an experiment station this year, so this splendid one hundred and fifty acre farm is to be kept busy summer and winter in the service of the Master, Who "went about going good."

A Leader Called of God

Morgan Memorial is attracting wide attention throughout the country. Institutions in Chicago, Buffalo, Los Angeles and Brooklyn are applying its methods. The Rev. Edgar J. Helms, D.D., who has been for twenty years patiently working out this truly great solution to the city problem is a splendid man of God, sane in method, deep in consecration, broad in vision and the best efficiency engineer of whom we know. He holds himself ready to advise in any city field and welcomes opportunity for service anywhere for the Master's sake. He believes as does the whole Morgan Memorial institution, in the literal application of our Lord's message, when he said: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

The Need for More Spontaneity

Robert E. Speer, D.D.,
in the Westminster Teacher.

Few things in the New Testament are more striking than the entire absence of some of the agencies and institutions now most familiar. It has been remarked often that Jesus habitually neglected forms of influence and activity on which now we greatly rely. He never appointed committees or organized the movements of his disciples or Himself, or established any mechanism of any sort whatever. He kept no list of disciples, or of adherents, or of probable supporters. He never surrounded men whom he desired to reach with influences of which they were not aware which would co-operate with his purpose. He made no use of the modern psychology of the commercial agents or the advertising man, which the Church to-day is so often reproached for not using more extensively. He opened no subscription lists and made no appeals for funds, though he dealt very thoroughly with the principles and the duty of giving. His work was absolutely free from all exploitation and manipulation. It was so personal and ungoverned that it can hardly be said that there was any method in it at all.

It was so also with Paul. It is true that missionary plans and policies are much more clearly discerned in Paul's case. The work of organization had now begun and men needed to be fitted to their places and trained for their tasks. The new doctrines had to be stated in forms which met men's new intellectual necessities. A wide field had to be covered comprehensively, and the work that was begun had to be made permanent and self-extending. But here, also, there was no machinery, no setting-up arrangement, no exploitation of appearances, no advertising of results, no cultivation of sources of support. The mechanism of modern activity was absent.

In those early days everything was personal and free and vital. Our Lord—as Young says in "The Christ of History"—"originated no series of well-concerted plans; He neither contrived nor put in motion any extended machinery; He en-

tered into no correspondence with parties in his own country and in other regions of the world in order to spread his influence and obtain co-operation. Even the few who were his constant companions, and were warmly attached to his person, were not, in his lifetime, imbued with his sentiments, and were not prepared to take up his work in his spirit after he was gone. He constituted no society with its name, design and laws all definitely fixed and formally established. He had no time to construct and to organize, his life was too short; and almost all that He did was to speak. He spoke in familiar conversation with his friends, or at the wayside to passers-by, or to those who chose to consult Him, or to large assemblies, as opportunity offered. He left behind Him a few spoken truths—not a line or word of writing—and a certain spirit incarnated in his principles, and breathed out from his life, and then He died."

Now, no one should contend that, because certain plans and methods and agencies which we use to-day were not used in the apostolic day, they are illegitimate. Times change and bring with them new facilities, which it would be wrong not to use. We may vary our methods greatly from those used in our Lord's day without departing from his principles. His principles indeed call for different methods in many regards—dress, social habits, modes of itineration, the use of the press, the Bible, and so forth. But there is danger that in our adaptation of the work of Christianity to the conditions of the present day we may lose the spontaneity and freedom of the early days and slay the soul and burden the body of the Church by our modern machinery and manipulations.

The whole scheme of publicity, of the advertising of men and their work, of exploiting individuals, of cultivating prospective supporters, of working on the public mind to prepare for an effort or upon the individual mind by subtle influences, deliberately arranged to mould his views and action—is full of dangers of insincerity and untruth, and the men who do these things in religious work do not always escape these dangers. Some of them may not be wrong, but there are many Christian workers who prefer not to have to calculate the possible limits of wrong and right, but instead choose to keep clear away from all such machinations.

The spirit of the early day and of true Christianity always is a spirit of freedom and spontaneity. It trusts not to arrangement and manipulation, but to the free action of life and of the Spirit of God, working inwardly in men's hearts. Committees and boards and movements and societies have their place, but they may easily get out of their place. And such agencies pile up and up on our workers until they nearly crush them. "I belong to forty committees and boards," said a man, "and I think there is room for just one more such organization, and that is to be made up of the men who will never join another."

As a rule, each agency we now have is required to care for some neglected Christian duty. But why is it neglected? Because the spirit of life is too low. Let that spirit blaze up in living power and it will do what needs to be done. The Christian tree will bring forth its fruits. Societies for tying the fruit on its barren branches will not be needed. The deepest need is for more life. Is this life in us pure and abounding? If it is not, we cannot criticize those who are trying to manipulate us into some sort of efficiency. If it is in us, we shall run ahead of all manipulations in the joyous and overflowing power of our Christian discipleship.

Will the Church Meet the Test?

If the Church ever intends to vindicate its name among men as the champion of a pure and peaceable religion of heavenly power, now is the time when it must move forward with consecration surpassing all it has shown before. Now is the hour for sacrifice, for devotion that costs, for fidelities unflinching and unlimited. The reason why the knowledge of the Lord must cover the earth as the waters cover the sea is now evident as never before; nothing less than literal saturation with religion will

save the world from such foul outbreaks of wicked ambition as now bathe it in blood. Thin-spread, nominal Christianity is a demonstrated failure. Nothing, therefore, but the uttermost insistency and persistency of Christians for the rights and will of their Master can be worthy of their calling and allegiance in this critical juncture of human fate.

Will the Church meet the test? Its greatest immediate peril is that it will give way and lose ground before it fairly realizes that the test may come. In whatever new crusade the Church is called to by this unequalled demand, the first order of its commander will not be a blood-stirring "Move on!" but a sobering "Hold fast!" If the earth is to be covered deep with a knowledge of the Lord, the matter to care for first is that the tide shall not be allowed to ebb from the fields where it now prevails. The Gospel flood to be hoped for must not fall before it rises. Recession anywhere now in any religious work would verge on treason. Let us put the danger in the plainest of warnings. War conditions have disturbed business all over the world. Hand times, of nobody knows what severity, are imminent in the United States. Many, possibly most families will likely have less to live on. The habit of Christian givers under the same conditions in other times has been to reduce their giving to the missionary enterprises of the Church. It has been assumed that a Christian may lawfully abridge his benevolence in the proportion that his income decreases. Perhaps that is a fair abstract principle. But let the Church take notice that it does not apply now. A new measure is installed. A stress of burden must be shouldered by the Church which it has never borne before. The stress begins with this: The Church must this time keep up its mission giving unfalteringly, no matter how its temporal prosperity fails. If incomes go down, the utmost cut of economy must be applied to what Christians spend on themselves before they think of abating what they give to the cause of making this world what Christ wants.

How can there be hope of the Church's marching forward, if straightway, when the teeth of hardship champ in its flesh, it slinks back? There is no going forward without hardship.

Don't cut down your missionary contribution. Don't risk it. Be on the safe side of your immortal duty; sacrifice and give more.—*The Continent.*

"EVERY MAN ACCORDING TO THEIR SEVERAL POSSESSIONS"

"Imps wee the present inhabitants do ingage ourselves to pay in current cuntrie pay as it passeth at a common rate three score pounds for this present year, to begin this first day of the present April, 1649, and to make our payments halfe yearly by equal portions, furthermore for the yeares to come & for all & every yeare God shall be pleased to continue Mr. Fordham amongst us after April 1650 from the day of the revolution of first yeare mentioned above it is fully agreed and hereby confirmed that the sayd yearly mayntainance shall be four score pound per annum TO BE LEVIED UPON EVERY MAN ACCORDING TO THEIR SEVERAL POSSESSIONS of land in our plantation of Southampton & the bounds therof——

"This agreement was consented to by all the inhabitants and by them appointed to be recorded in the town book to be established in behalf of the whole Towne."

Alongside of this interesting bit of ancient history of the every-member plan, as worked in the First Presbyterian Church of Southampton, N. Y., nearly three centuries ago, might well be put the record of the every-member canvass in the same church in December, 1914. Carried out within three hours on a stormy Sunday afternoon by fifty men, it resulted in increasing the number of subscribers from 137 to 470, and the amount subscribed for local church support from $1,925 to $3,306, while that for benevolences was likewise increased.—*Assembly Herald.*

The Two Americas

By Bishop Homer C. Stuntz, D.D.

Extracts from an Address Delivered at the Ohio Convention of Methodist Men.

The two Americas occupy a position for world conquest in the name of Jesus Christ absolutely unequaled by any other part of the world. To the east of us and to the west of us lie all the great unsolved problems of Christ's Kingdom, in so far as those problems have to do with belated races of non-Christian faith; to the east of us, Africa; to the west of us, Asia, with all its hundreds of millions of people. Our front door looks out upon the millions of Africa, and our other front door—for our house runs through the block—faces upon all the unevangelized myriads of Asia.

North America the Home of World Movements

Furthermore, God has singularly marked out North America in these recent years as the source from which He is to draw supplies of money and of men and of inspiration and of leadership for the battle of saving the world. There was a time when the leadership in the missionary work of churches was altogether across the seas. It is but a little more than one hundred years ago that the first band of missionaries were consecrated in a New England city and went out into the heathen world. But in these hundred years we have pulled up from no place to some place, until now a little better than one-half of the foreign missionary force of the world is from the United States and Canada.

Furthermore, the great movements of the Spirit of God on behalf of the world which have swept into our vision in the last twenty-five years have all been begun in North America. Why did God not choose Germany or England? Why didn't He choose some of the countries of the Old World for the birthplace of the Student Volunteer Movement? Why didn't He choose the Old World as the birthplace of the Young People's Movement or for the Laymen's Movement, instead of the United States?

South America.

Lying to the south of this great nation there is another continent, as large as this, having areas so great that I could not convey any just impression of their size by any terms I might use.

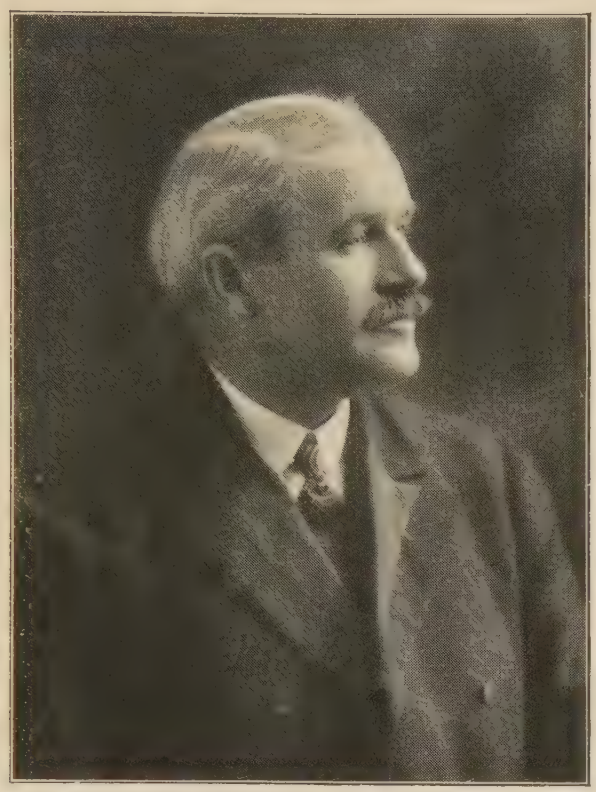
The whole of the continent contains many more thousand square miles of useful land than North America, for we don't waste any frozen country as in our own North. We are not so lavish with mountains down there as in North America. I traveled in Illinois once, and I remember there was so much hay they had to stack it out. We don't stack out so much land down there. There is more of it available for cotton, corn, alfalfa, wheat, oats and cattle and the general uses of man.

Brazil is larger in size than the United States. Peru is as large as that portion of the United States beginning with Maine and ending with the western line of Indiana and running down to the Gulf.

Bolivia is as large as all of Germany, Austria, Italy, France and England put together, with Ireland thrown in.

Now, South America has been robbed of some things that North America has had. In the first place, it was not settled by people who came seeking religious and civil liberty; but it was settled by people of monarchial notions with a mad lust for gold. They came with no ideals; they have lived without ideals.

The second thing is that they came without any influences of the Protestant Reformation, without an open Bible, without religious liberty. In the only schools that were accessible to them they were taught that the man who accepted any other doctrines than those that were taught him by the Church was lost, and lost forever. And they set the Inquisition up in the cities of Lima and Arequipa, and put more than one hundred thousand men and women to torture, and many hundreds of them were



BISHOP HOMER C. STUNTZ

burned alive in the public square in the city of Lima, as the official records show.

I have stood, within twenty-five days, in the public square of the city of Lima on the very spot where these victims were burned alive. These are facts.

When you go back along the line of *our* civilization, and rob the home and church and school and state and society generally, of the benefits that have come to us from the wisdom of religious thinking and the open Bible, you spoil our civilization at one blow. *They* have had no chance.

You must not blame South America for occasionally having a revolution. It is only the South American type of the initiative and referendum. They have no other way to get a man out of office than to blast him out. Why? Because they haven't a great body of public sentiment framed on the idea of justice and fairness in the open forum of debate saying that the majority will rule and the minority will submit to it, as we have here.

The third great loss it has suffered through all these years is the loss of what we have had in the fullest measure, and that is free public education for children from six to twenty-one years of age. The result of that is that in South America, with fifty millions of people, there is an average of seventy-eight per cent. of illiteracy; in Peru, ninety per cent.; in Bolivia, eighty-eight per cent.; in the Argentine Republic, which is the brightest of the South American republics, fifty-one per cent.

The entire public school expense of all the thirteen republics south of the Panama Canal last year was $215,000 less than the city of New York expended on her own public schools during that year.

Take a weaker nation, Peru, where they set up their educational experiment a few years ago and have it elaborately put on paper. For instance, education is compulsory; and yet in Peru there are school rooms and seats for the merest fraction of

the number that are of school age. They have just as fine courses on paper as your State University here, whether in pedagogy or electrical engineering.

South America's Attitude Towards Us

Now, what about the attitude of all that country toward us? Well, frankly, they don't like us. They suspect us. They are a Latin people, and we are Anglo-Saxons, and you know we haven't the best reputation. You have heard Bishop Fowler say the first thing the Anglo-Saxon did when he reached America was to fall on his knees, and the next thing was to fall on the aborigines.

We have been a hard lot to get along with. They haven't forgotten the Mexican War, nor why we went into it. There are not unfounded claims of injustice in connection with the acquisition of Panama. They have not forgotten these things.

Let me tell you another thing on the other side of the account; there isn't anything that ever disarmed that suspicion so much as the hearty acceptance by President Wilson of the A. B. C. mediation last summer. That one move of our astute President did more to placate fifty millions that were hostile than any amount of speech-making could have done in a lifetime. Thinking men among them are convinced that we are honest when we say that we do not want their territory.

The Growing Harvest

The Protestant missionaries are at work down there. There are several of the churches working in a federation with one another. What have we achieved? We have something like sixty or seventy thousand Protestants in South America. The Methodists have between eleven and twelve thousand of that total. We have the most property and the largest membership among the Protestant churches there.

What are our problems? Our problems are, first, to get enough good missionaries to do the work. Don't imagine you can send us weak men and have them amount to much. They must meet atheism and infidelity and a dozen other things, and give a reason for everything every time they turn around. Don't send a man who is not familiar with philosophic thought and who is not acquainted with German rationalism, and who does not know the ground he stands on, intellectually, philosophically, historically, scientifically, and every other way. We want a few men, but every man must be trained for his work.

One night at a hotel in Bolivia a gentleman came to me after I had eaten an alleged supper of goat meat and said, "You are a clergyman, are you not?" I said, "Yes, sir, I have the honor." He said, "You know, I went to a mission to school in Concepción and in Bolivia. I know of your missionaries. My wife and I are members of the Methodist Church. We haven't any church here. Can you establish one?" I found that this Methodist, who had been converted at one of our schools, was working in the interior and holding a Bible class every Thursday night among the people, teaching them the Word of God.

When I came to the office in New York a few years ago as a secretary of the Board of Foreign Missions I found that the year previous we worked the whole year through and our net loss of membership in South America was two and a half per cent. The next year, the first year I was in South America, we had a net loss of one-half of one per cent. The next year we pulled up until it was a gain of three per cent. The next year there was a net gain of eight per cent. This year in some parts it was thirty per cent., with an average of eleven and a half per cent. That is to say, we have had more souls turn to God in our Church in South America in the last twelve months and come regularly into church membership through the gateway of regeneration than we had previously in any five years. I thank God for that. That is in answer to many prayers that have gone up to God, and in response to very much planning and splendid team work on the part of as courageous men and women as you can find anywhere in the world.

The Needs of South America

Now, what does South America need? It needs, primarily, your prayers. Pray for South America; keep it on your heart. Where now there are fifty millions, in a few years there will be one hundred millions, and in one hundred years there will be two hundred and fifty million people. Where states will rise, great interests will

be centered, and you and I of North America have the privilege of stamping the seal of Jesus Christ on that rapidly maturing life, and making it a country which will be ruled over by the righteousness of Jesus Christ, our Lord. No other nation will do it, for reasons which I cannot discuss.

We are giving this year $100,000 to South America. Now, I don't know how much you are paying for the support of the pastors in your district. I will guarantee you are spending in this one district, or the Cleveland or Springfield District, more money than the Methodist Episcopal Church is granting us in the face of agnosticism, materialism, infidelity, and atheism, to found a Methodist church among fifty millions of people. Now, brethren, we must do something more in the matter of giving to God for that continent. I come home burdened with needs.

We go from city to city in that continent where the Gospel is not preached, cities of one hundred thousand without one witness for Jesus Christ, great throbbing cities with electric street-car lines and government schools, and no man testifying that a soul can find Jesus Christ by faith. Men, you could not walk through a city like that, were you a bishop, and not plant a church there. I have gone ahead and done that with faith. Will you back me?

I hope the time will come when we can carry across South America a great evangelistic campaign that will set the whole of South America aflame with the Gospel that will be heard in several places for the first time.

God help the two Americas to find Christ, and then in their stragetic relation to the rest of the world face the masses of heathenism, to give the Christ to all who reach out their hungry hands and that cry for the bread of life to the east and to the west of us.

The Church a Community Force

By Rev. Worth M. Tippy, D.D.

An Address Delivered at the Ohio Convention of Methodist Men.

A Community Described

Let me ask you first to consider what is a community? A community is a city or a town or a village or the people who meet together socially and religiously and educationally. The community consists of all the people instead of a few people. A community consists additionally of the building of a city or town or village, means of transportation, institutions of various kinds, educational, religious, charitable, social, artistic, industrial, by which the people work for the common welfare and the common happiness and their daily bread; and if you look deeper into any one of these institutions, you look into the faces of men and women and children. A school is not primarily an institution. It is a group of boys and girls, laughing and frolicking on the playground. It is a teacher standing face to face with thirty or forty children of a given grade. A hospital is not a pile of brick and mortar and a series of rooms. It is a mother with her newborn babe in the nursery. It is a bruised workingman brought back to industry and to his family. It is a crippled child with limbs being straightened or being given back to life. I say this because people need to remember that in dealing with a community they are dealing with men and women and children, and not primarily with institutions. Any man with an imagination and heart working in a community organization that exists for the uplift of the people in any particular way, sees the light on a human face, and feels the ambitions and the hopes and fears of men, women, and children. That is why a community is sacred, and why a community endeavor is so significant.

Must we not confess that in the generation that is passed, and possibly the last two or three generations, we have grievously erred as churches in the extreme of our individualism? Much of the time we have been working with eyes closed to great things affecting the welfare and the happiness of the people we have been trying to

minister to. Many people have been destroyed while we have been trying to save them, and our energies have been directed in the wrong way. The Church that is coming, the spirit that is sweeping over the Christian world, is going to have a new place for the community in its thought, in its affections, in its life.

Watchwords

Let me give you two great sayings. Probably you know them. But if you do not, carry them away with you, please. The first is that by Cannon Barnett, of Townsend Hall—I heard it twenty years ago: "The service of God is the service of man." Then let me give you this one as a watchword for the Church and its community, "Every church should carry its community in its heart."

If we can take that saying of John Wesley, "The world is my parish," and that saying of Cannon Barnett, "The service of God is the service of man," and this last saying, "Every church should carry its community in its heart," we have three great ideas that are going to build the Church and the religion of the future which the world will trust and which the world will love. Is it not true that the attitude of our churches toward their communities has not only been individualistic in the extreme, but also that it has been mainly critical? Have we not been like fathers and mothers who pick at the faults of their children until the children revolt against their fathers and mothers, and it becomes almost impossible to teach? Is it not dreadful that so many of our evangelists have been willing to come for the first time into a community and draw crowds by denunciations of mayors and aldermen and chiefs of police? I do not think a man has a right to so such things until he has earned that right by a citizenship—by a long and patient, loving service for that community. No man can get it in three or four days or a week. So I propose a new attitude toward our city, our town or village or countryside—an attitude of patience and an attitude of father love and mother love, an attitude of thoroughgoing service and self-denial and consecration to its largest interests; in short, that our churches and the individual members of our churches carry their communities in their hearts.

Principles of Action

Now, briefly, may I suggest certain great things that are to be done, not in detail, but in principle? In making our churches community forces: First, will you think with me about a church as a force in its neighborhood or its parish, as distinguished from its city or its town? In the village, in the country, the neighbor and the community are coterminous; in the city the neighborhood is a fraction of the large community area. I think that the people of our neighborhoods have very, very often sensed more the outreach of the church into the neighborhood for membership and for money than they have sensed the warm pulsating love of the church going out to bless the community. This has been partly due to the competition and the stress of our lives. In some way the neighborhood around us must feel the outreach of the church to minister and to bless—a difficult thing to learn—to push the activities of the church and the evangelism of the church aggressively to all homes. I think every Christian institution ought to do this and yet not have a vestige of the spirit of proselyting. I don't know just how to say that except to say that people must not get the impression that the first idea is the building up of our church or the building up of our denomination. They must get the idea of something deeper; they must get the idea of a great love going out to shepherd. Really that is the only way to build up a church properly. That is the only way to create a really successful evangelism. It is just the kind of unselfishness that comes back in trust and confidence and people wanting to work.

May I suggest, in the next place, that the great thing is to find certain fundamental, absolutely necessary things that the church can give to the people living around it—services of public worship in which every person who comes in shall realize the healing and comforting and inspiring presence of God; a religious education that is fundamental and nonsectarian which tries to take everybody back to the feet of Jesus; provision for the young life of the neighborhood, organized according to age groups of the children and young people. Why should not the father and mother feel that the church is taking care of the children, giving them moral discipline and bringing

them to the feet of Jesus instead of exalting some particular point of view? Why should not mothers and fathers feel safe, particularly in the cities, where we have not yet learned to protect our young people? Make every church a Christian social center. These buildings, dark so much of the time, and closed so much of the time, should be alive with organized activities on an educational foundation, with wholesome recreation and social life for which we do not apologize, but which we consider as a natural expression of the love that burns in the hearts of Christian people just as the father and mother love the girl and the boy and do everything for them because of love. Those are the suggestions for the community life of the church in its own neighborhood.

The Larger Life of the Church

Now, I pass from that to the church as a force in the larger life of the city. Here I press upon you that we push out our workers into the civic, charitable and social movements of our cities; that the pastors lead their churches out into these activities, taking one or two or three places on committees for community activities in order that they may know the community; that we take a prominent, co-operative part in the campaigns in our communities for the uplift and the betterment of the community; that our voices and our forces and our organized activities be a part, as a regiment is a part of a division and a division is a part of an army corps; that the local church be a humble, unself-seeking force for the things that are being done in a co-operative way to bring in the city of God. We must take a new place in the efforts for social justice. We must learn how to take our place in the struggle for a living wage, for the short-hour day, and for the protection of the people who labor, and in preventing, in organized ways, our workers from becoming wage slaves because they have no organized voice in the control of their own town. We must provide for the security of lives, security of employment, the strength of society, and many more things which constitute what we understand as social justice.

There are two great commandments. The first, "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind and with all thy strength." This is the first commandment. Now, there will grow out of that all the sweet personal side of religion which I trust we shall never lose.

The second commandment is like unto the first—"Thou shalt love thy neighbor as thyself." The church organized as a community force is the expression of the second great commandment. It is not something optional upon us, it is a part of the Gospel. We shall never have the Gospel of the Kingdom of God until we fuse the two together in a passion of love.

"The Challenge of To-day"

The Ohio Convention of Methodist Men held at Columbus, March 17-19, was a meeting of great power. The book reporting the convention has already appeared and it is a very attractive and well-printed volume. It contains the addresses, the substance of the exhaustive surveys of conditions in Ohio and interesting facts about the convention. It is an altogether readable and valuable book and should have a wide circulation. The address by Dr. Mott on the European War alone is worth the price of the volume. Bishop W. F. Anderson, who was the presiding officer of the convention, is editor of the report, and the work is unusually well done. The book may be obtained for $1.00, postpaid, of the Methodist Book Concern, 150 Fifth Avenue, New York, or 220 West Fourth St., Cincinnati, Ohio.

The Two Greatest Wars

By J. Campbell White

The European War		The World War
20 million soldiers in physical peril	1	50 times 20 millions of people in spiritual bondage and death
1 million men killed in first six months	2	2 million people die every month in heathen lands
Cost to kill a man about $3,500	3	Cost to give the gospel to the world, about $2.00 per person
Cost of European War Over $40,000,000 ***daily***	4	Expended in World war about $35,000,000 ***annually***
Fighting strength of armies, over 20 millions	5	Total missionary force 12,000 men and 12,000 women
Developes hatred	6	Promotes friendliness
Is destructive	7	Is constructive
Settles nothing finally	8	Establishes Christ's enduring kingdom and ultimately eliminates all war. Isa. 2: 2-4

Will the Church make a serious effort to put its World-war on something approaching an adequate basis?

WHAT BASIS IS ADEQUATE?

1,000 millions of people in the non-Christian world await Christ's offer of salvation.

600 millions of these are in territory occupied by American missionaries.

10,000 missionaries represent North America in all the world, of whom 5,500 are women, or a total of only one missionary out of 2,500 church members. Every one of these missionaries has an average parish of 60,000 souls.

14,000 more missionaries from America would be required to reduce the average parish to 25,000 for each missionary.

$17,168,000 contributed by North American churches in 1914 for work abroad, against over $300,000,000 expended by the Church in America for all purposes.

$50,000,000 needed annually to evangelize our share of the world in this generation. This amount annually for twenty-five years would be a total of only $2.00 expended for each person to be reached with the Gospel message. How many times $2.00 is your knowledge of Christ worth to you?

THIS FIFTY MILLIONS OF DOLLARS

could be provided

IF 20 millions out of the 24 millions of Protestant church members would give 5 cents a week,

OR

IF 10 millions would give 10 cents a week,

OR

IF 5 millions would give 20 cents a week,

OR

IF 2 millions would give 50 cents a week,

OR

IF 1 million would give $1.00 a week.

Probably the best and quickest way to do it would be to get 500,000 shares underwritten at $1.00 a week (or $50.00 a year), making a total of 25 million dollars, and secure the other half by the smaller subscriptions, which already aggregate over 17 million dollars annually. How many shares at $50.00 each will you take? How many shares can you get others to take? This should be in addition to what you are now subscribing to the entire missionary and benevolent budget of your own church.

If Christ Came to Your Home

By a Physician

If the Lord Christ should visit your town, and it should come to pass that the committee of arrangements saw fit to decide that He be quartered at your home during the period of his sojourn in your neighborhood, how would you take it? Would you eagerly grasp at the proffered honor or shrink at the responsibility of playing the part of host to so distinguished a guest? The arrangement might be or might not be pleasing to the Master Himself. It depends much upon your own personal relation to the Kingdom. To my view He would best enjoy making his home with a family where every member was completely in ac-

cord with his own program for the bringing of all men of all nations into a knowledge of the truth as proclaimed by Himself—a family whose interests and sympathies know no confines of race, clime or color, and whose chiefest concern is for the Kingdom of God. These are the people of the vision, and I fancy that it is in and about the homes of these that the Son of Man would most love to linger.

It is most helpful when entertainers and guests are drawn one to the other by a community of interests. The people who would get the most of profit out of a visit of Jesus, the Christ, to their homes, are those whose permanent interests run parallel with his own. In his conversation with the family He might betimes engage in the discussion of smaller themes, but I think that his discourse would be largely of the Kingdom.

Let us imagine seeing Him domiciled beneath your roof. There is the family gathered round the evening lamp or fireside. With what unobtrusiveness the Son of the Highest enters the room and joins the family circle! His cheering greeting altogether dissipates the awesomeness of his presence. He joins in the conversation, his own contribution adding to rather than detracting from the prevailing good humor. But in the course of a little time He would be likely to turn to the head of the family with an observation somewhat as follows: "Isn't it wonderful how that the barriers have broken down in China?" or "Is not the growth and development of the native church in India a thing most magnificent to behold?" thus opening up the way for a full and free discussion of the concerns of the Kingdom as represented in missions. And now I can well imagine your embarrassment should your information upon these matters be as scanty and your interest as deficient as that of many church members of whom I know. Your wish would be that the floor might open up and permit you to drop out of sight, or you might fain resort to the expedient of pleading an engagement and of hastily making off with yourself.

I know of households no member of which need hesitate to take part in a discussion of missions with the great head of this missionary enterprise Himself—so well is each equipped in head and heart. With such a family our Lord would indeed delight to dwell.

The missionary Christian is the only normal Christian. Indifference to missions is the great opprobrium of the church. It is an anomaly, an abnormality and a sure token of defective development in the Christian life. Opposition to missions is a monstrosity, and by the same token it stands as the sure sign of empty-headedness and empty-heartedness. It was a professing Christian who once informed me of his disapproval of foreign missions. "I have no quarrel with you," was my only observation. "It is with Jesus Christ you are at issue. Yourself and the Saviour of the world are clearly at cross purposes. Fix it up with Him as best you can." That man took to doing a little thinking for himself. He is now an earnest advocate of missions.

It is impossible for us to fully please God and stand right with Jesus Christ while bearing no part in the extension of the Kingdom. It is equally impossible to get all possible good out of church membership while disobedient to the last command of our Lord and Saviour.

I trust that what has been said may stimulate some to qualify for acting the part of host to the Lord Christ should they ever be so fortunate as to be called upon to act in that capacity.

A Business Man's Confession

It has been said that the most sensitive portion of our anatomy is the pocketbook, and if we business men are to have any abiding interest in this work our pocketbooks must be opened wide.

I confess that my own interest in foreign missions was secured, not through the reading of the lives of missionaries, or of other charming literature that is now abundant and available, but by a friend coming to me and saying: "We want five hundred dollars for foreign missions, and you must give it."

I did so, and while the operation was painful, on the whole, like many another operation, it left the patient much healthier and stronger.

One question keeps recurring to my mind over and over again: It is this: "How much owest thou?" When, on the one hand, we think of the supreme sacrifice on Calvary, and reverently bow before the cross and repeat the words,

We may not know, we cannot tell,
What pains He had to bear,
But we believe it was for us
He hung and suffered there;

and on the other hand, when we turn to the appalling needs of the foreign mission fields, and see the noble band of workers there, who, amid many discouragements, are endeavoring to spread the light from the cross, you and I, as Christian business men in this favored land, cradled in Christianity, may well say: "How much do we owe?"

Can we ever pay that debt? Never; but we can begin here and now and acknowledge it, and surely no sacrifice is too great for us to make. "Inasmuch as ye have done unto the least of these, ye have done it unto me."

Is It Right?

When Christians catch a glimpse of their Master, with hands outstretched toward a dying world, they learn to pray and they learn to give.

Many of us spend money on cigars and theaters, on frivolous clothes, candy, soda, and what-not, and give a little of what is left in our pockets for the missionary offering.

A missionary asks: "Is it right to receive eternal life at these sacred hands and then give Him the spare change we happen to have after we have supplied ourselves with luxuries? Is it right to receive heaven at the price He paid for it and then give Him in return the odds and ends, the convenient service, and the things we can spare and will not miss?"

Money's Highest Use

The quartermaster's department is the basic factor in a war. The missionary campaign has many aspects, and it is by no means altogether a matter of money but money it must have; and money the men must give if they are to prove their interest real.

It is a pleasant consideration that money so invested is devoted to its highest use, and is transmuted into education and healing and emancipation and holiness and spiritual life.

Money enables men to go in power where they cannot go in person; and to express themselves largely in high and noble ways which might not be possible by individual contact.

A man may preach through his money who cannot preach with his lips; one who has mastered only the "three R's" may by his gifts teach all the sciences; one unschooled in medical law may become the healer of myriads.

With the amplified resourcefulness of these later times, a layman may put into practise William Carey's familiar motto: "My business is serving the Lord; I cobble shoes to pay expenses." A man so animated will not be satisfied with any five-dollar-a-year basis of missionary giving.

The Heaviest Burden

Because of the inadequate support to many of our missions, we are almost compelling our missionaries to finance their own work.

When they know of the wealth of the home land and the small response to their appeals, they are often heartbroken. It is the hardest of all the burdens they have to carry thus to be sent to the front and then seemingly oftentimes neglected and by many forgotten.

They know of the costly buildings at home and the personal luxury; they see all this during their furloughs and they hear of it from others. No wonder they break down under this load of neglect.

It is an extravagant policy to fit and train men as we do for years, and then kill them by overwork for want of needed help.

Reformed Men to Hold a Congress

What promises to be the largest representative gathering in the history of the Reformed Church in the United States is being planned for November 16-18, 1915. It will be a missionary congress. The number of delegates will be limited to fifteen hundred. The congress is to be held in Salem Reformed Church, Allentown, Pa., and some of the ablest speakers in the missionary world will be on the program.

Persia's Appeal

Cabled despatches in the public press have told of the terrible suffering inflicted by Kurds and Turks upon the innocent people of northwest Persia.

The horrors are now confirmed by full written reports:—brutal massacre, burning, pillage, devastation and for many women a life worse than death.

The destitution is heartrending, but a stubborn fight with starvation is maintained with the tons of relief bread distributed daily.

50,000 Christian refugees, in desperate need, can be helped now only by America. With wise management $100,000 will meet the pressing necessities. Up to April 20th $25,000 had been spent in Persia where the American Consuls and Missionaries form the relief corps.

Contributions should be sent to Spencer Trask & Co., 43 Exchange Place, New York City.

PERSIAN WAR RELIEF FUND

ROBERT E. SPEER, Chairman
JOHN B. CALVERT, Vice-Chairman
WILLIAM B. MILLAR, Secretary
EDWIN M. BULKLEY, Treasurer

The Immigrant in the City

How One Church is Grappling with the Problem

Rev. E. Y. Hill, minister of the First Presbyterian Church, Philadelphia, has made a most searching study of conditions of population and the work of the churches in down-town Philadelphia. His survey was the inspiring feature of a recent meeting of Presbytery devoted to the city and immigrant question.

It is becoming a commonplace remark among informed church people that the frontier of home missions to-day is in our great cities. The eyes of the most solicitous are riveted with apprehension upon those downtown wards where rises the cardinal menace to Church and State alike. Unless the Church acquires a tense consciousness of its strategic task and moves like an army upon these dense districts of want and woe and wickedness, there will be a heavy penalty to pay at no distant day. To-day the downtown wards in these urban centers hold the balance of power in the nation. The people living in these wards are for the most part poor Americans who cannot move away and hordes of foreigners who follow like sheep the political ringsters and corruptionists. This is not by any means to say that these lower ward immigrants are here because of low motives or sinister ends. On the contrary, the fact is that nearly all of them have come because hope, energy, ambition were alive in them, and they have followed their faith in the economic open door which America has offered. But certainly the mass of them know little of free institutions and have ignorance deep and dense as night, or prejudice like stone toward our Protestant Christianity. Many live in their own little worlds, huddled together as in a pale, not far from where they debarked from steerage and there they remain, while the fine uptown streets and beautiful drives and glorious churches are as remote from them as the capitals of the lands from which they came.

Typical Conditions

Philadelphia has been considered a truly American city, where is the Liberty Bell and where Washington and his Congress gave an American impress never to be effaced. And, as a fact, no great city shows a finer democracy or affords a more delightful place for the man of ordinary means to plant his home. The ideals here are not imported. Philadelphia has a spirit native to our shores.

But a look into the United States Census of 1910 discloses the amazing statement that two-thirds of Philadelphia's population is classed as foreign, *i. e.*, out of 1,549,000 only one-third were fully American (both parents born in this country). Of course, the significance of these figures must not be strained, for thousands of these, foreign or half-foreign, are more American in reality than some of the sons of pilgrims or the proud Colonial Dames. Another curious and startling fact which the census reveals is that approximately only one-third of Philadelphia's population belong to any sort of religious organization, Protestant, Catholic, or Jewish. And yet, if we may claim that there are three adherents to one real member in religious organizations, then it would appear that some sort of religious attachment is found among all our people. But this is far from the case, for the Catholics are having a hard time to hold their Italian constituency, the Jewish rabbis are as much perplexed as Protestant pastors as to how to hold their people to their faith, and one fears that in many quarters there is a growing sluggishness, indifference and even disdain toward the organizations of religions.

In the old part of Philadelphia there is a district covering six and one-half square miles solidly built and containing a population of 310,000. This population is as polyglot as can be found on the face of the globe. Every nation is represented. There are 90,000 Jews, 70,000 Italians, 12,000 Germans, 10,000 negroes, and others thousands of everybody else, besides about 50,000 native Americans. The increase of the population by procreation and immigration has created a modern Babel, which becomes more congested every year. In one ward

the density of population reaches the frightful figure of 129,282 to the square mile. The overcrowding outrages every sense of decency and menaces the health of the entire city. In Philadelphia there are 3,724 families, each of which has only one room in which to live, cook, eat, sleep and do the washing. There are 5,041 families with only two rooms to each family. Many of these families take in boarders. Most of these are in the old part of the city, where, it should be added, there are three or four thousand little dark, dingy, gruesome houses, abutting in narrow, odorous courts and sunless alleys, of small value, but renting at enormous and wicked profits. In this district the school census of 1910 showed 47,264 children in the public schools. How much greater the child population is made apparent from the fact that in the eleven wards of this section 9,615 babies were born in 1913. How cramped, abnormal and pernicious to child life the conditions are may be imagined when this ugly fact is set forth, that there are only eight small open squares, not one free space for a game of ball in the entire six and one-half square miles. In view of such facts, is it any wonder that the children of foreigners are our greatest problem and the element causing gravest apprehension? Is it any wonder that churches cannot live where the home life is such as this district presents? Is it any wonder that with such streets and such houses, such atmospheres and sanitation, tuberculosis has headed the Philadelphia mortality tables every year except 1904?

The Italians

By far the largest immigrant elements in the population of Philadelphia are Italian and Jewish. Probably seventy-five per cent. of all the Italians in the United States remain in these Atlantic seaboard cities. The criminal elements among them have a decided fondness for down-town New York. In Philadelphia they are not conspicuous for lawlessness, or for any other distinguishing mark which would classify them as other than average Italian immigrants. Taking the country at large, one-half of all our illiterate immigration comes from Italy; 47 per cent. of all Italians over fourteen coming to our shores cannot write their names; and only one out of eight is skilled in any trade. Those coming to Philadelphia are quite like the rest, having gone out from Abruzzi, Calabris and Sicily, 43 per cent. of them from the country districts of their old home. Here they are doing the heavy work, digging in the streets, repairing car tracks, and laboring hard in the big constructions. They have their small stores, newspapers and banks. They have come here, not because of political dreams and aims, but to better their economic condition. While the men greatly outnumber the women among them, and many of these men return to Italy every year, nevertheless there are thousands of families and multiplied thousands of children. Many are buying small homes on a mortgage basis and are showing themselves as decent, orderly and industrious as any other large class of our citizens.

Our great concern is for the children of the Italians. In the old country the family life was in the village. Here they are crowded beyond description in the densest portion of a great city. Parental control was possible in the old country. How can it be possible where there is no such thing as home, as the American understands "home"? Here the children learn the English language, earn a little money, become superior and supercilious toward their parents, learn lawlessness in the streets, lose deference to any kind of authority, and easily develop criminal tendencies. The Catholic Church is not retaining its control over the Italian. Even at home in Italy, he is to-day a patriot first and then a churchman. His drift is away from ecclesiastical supervision. His tendency is toward secularism. His dream is more money and more comfort as a reward for his strenuous, patient and faithful labors at the hard tasks in this new world.

A very good beginning has been made toward evangelizing the Italians in Philadelphia. Other denominations have missions and settlements, showing alertness to the needs of these people, but the Presbyterian Church has done the only great outstanding work among them. The First Italian Presbyterian Church gives us legitimate pride. Under the efficient pastorate of the Rev. Arnaldo Stasio this church has grown to nearly 500 members, with a large Sunday-school and many works of social service to the densely populated neighborhood. The church edifice, a stately, commanding structure, with a large, beautiful

auditorium, and many rooms for many good uses, is located in the center of the Italian section.

The Jews

Writing on "The Jew and the Currents of His Age," an essayist maintained in the *Atlantic Monthly* some time ago that "No Ghetto has stained the American soil." Indeed? Perhaps not "stained;" but has that complacent writer visited Philadelphia? There are probably 135,000 Jews in this city. Seventy thousand live in the wards touching the Delaware River. They are crowded in so thickly that they must expand. From this expansion their neighbors, the Italians, move on, while the negroes, elbowed by the Italians, drive out all others. Thus, from the Delaware westward, the peoples move, wave on wave. If ever there was a Ghetto, it is in Philadelphia. Many of our Italians have come as individuals, isolated units, but our Jews have come in families; and, with the exception of the Italians, they will crowd into less space than any other people. But there is this difference: the Italians are poor and must economize; the Jews are not poor, but love money more than comfort. The Jewish quarter beggars all description for dirt, odor, squalor and vulgarity. But they are not satisfied with their "quarter." The very fact that they have come to America witnesses to their discontent with any Ghetto. Read again the autobiography of Mary Antin, and you have the story in modified form of thousands of these Jews. Their children excel in the public schools. There is nothing of educational value which they do not seek and prize. Clever, keen, acute, industrious, determined, tenacious, these Jews come up little by little in the economic and social scale. One must admire their ability to prosper. True, their prosperity in worldly wealth is now and always has been challenged. It is said that for the monstrous love of gain they have lowered the ethical standards wherever they have gone. But one rather condones their poor, crippled and dwarfed morality when he remembers the Russian pale and the insufferable shames which for centuries have been heaped upon them. Still, be it said that in Philadelphia some of our best citizens are Jews. They lead in many projects for social betterment. They are at the front in all our professions. Every avenue to eminence, both here and in the nation at large, is crowded with Jews.

But, as already intimated, their god is Success and their religion Materialism. They are drifting away from Judaism. The rabbis and zealots are in panic over the "falling away." Less than 20,000 of the Jewish population of Philadelphia belonged to the synagogues in 1910. They are being assimilated to a thorough-going secularism.

Fifteen years ago the Reformed Church started a mission for the Jewish people. To-day about fifteen people attend that mission. Last year a private mission was started under the supervision of a few earnest Christians, but its work has not yet had time to show results and warrant an estimate upon its value.

Just now the Philadelphia Presbytery and the Home Board in New York have formed an alliance to make in Philadelphia the most careful, patient and thorough effort to bring the Jewish people to Christ that has ever been undertaken by the Presbyterian Church in this country. With a good, well-appointed church, located in a Jewish family neighborhood, a converted Russian Jew for pastor, two assistants to sustain various means for social service, no such effort could be entered upon more auspiciously. The Rev. Henry L. Hellyer, the pastor, is equipped with every qualification in scholarship, culture and devotion to Jesus Christ. The Church at large will both watch and pray for his work at Mizpah Church.

Whatever may be the current dislike of the Jew, not so much because of his religion as because of his social and business manners, let this be said: We have never tried seriously to act the Christian part toward him. Let us remember that he is human, and just because human, not beyond a love for Christ when once he sees the living Christ.—*Assembly Herald.*

The London Society for Promoting Christianity Among the Jews has not closed a single station up to the present time.—*Missionary Review.*

Prayer is the great practical working agency of the Church. It supplies the condition which makes possible the incoming and outgoing of the Divine energy.

The Campaign in the South

The campaign in the South was carried on in the States of Louisiana and Texas during the months of January and February. Conferences were held in twenty-one cities—three in Louisiana and eighteen in Texas. These were uniformly well attended and full of interest. The methods proposed by the conference as to systematic missionary education and weekly missionary offering and annual every-member canvass have not been largely used in the cities. For that reason some strong churches were not giving at all in keeping with their ability. But they have decided to change their methods of education and finance and will bring up their gifts to missions rapidly. An encouraging feature of this campaign was the attitude of the pastors to the conferences. Their attendance at the sessions was most faithful and their co-operation hearty and effective.

Altogether, this series of conferences has been the best thus far held in this district. The attendance was larger, the interest greater and the results more apparent than in any other group of cities in the South where conventions or conferences have been held in recent years.

Conventions of Baptist Men

Secretary Henderson reports that conventions of large, practical and inspirational value have been held at the following places and dates this year: At Meridian for Mississippi, February 9-11; at Atlanta for Georgia, February 23-25; at Birmingham for Alabama, March 2-4; at Little Rock for Arkansas, March 9-11; at Harrisburg for Southern Illinois, March 16-18; at Knoxville for East Tennessee, March 23-25.

There were seven sessions of each convention, the attendance was large and representative, and the interest was maintained until the close of the last session.

With one exception, the vote as to the number of tithers present was taken during day sessions, when the attendance was smaller than at night. The following figures indicate the increase due to the discussion and testimonies offered at the stewardship session: In Meridian, from 46 to 87; in Atlanta, from 106 to 198; in Birmingham, from 51 to 81; in Little Rock, from 40 to 109; in Harrisburg, from 31 to 103; in Knoxville, from 132 to 203.

Last year similar conventions were held in Mississippi, Virginia, Kentucky, North Carolina and Louisiana; these States showed a marked quickening of religious interest among the Baptist men and increased offerings to all causes.

Southern Baptists are stressing systematic missionary education, the every-member canvass, and the duplex envelope; indeed, the enlistment men sent out in all our States by our Mission Boards who travel widely throughout the entire church, are advocating the policies of the Laymen's Missionary Movement.

The New Day in Church Finance

By Rev. Albert Bell

That the Church is essentially and primarily a spiritual institution, none will dispute. That its chief and sole aim and end are the birth, growth and completion of Christian manhood is well established; yet the Church is in a material environment, and is composed of members who possess material bodies, and for good and useful purposes has need of and does possess material edifices and other material ap-

paratus for the conduct and furtherance of its chief business. In this latter respect the Church is in the world and of the world; that is, it is material and has material interests that it cannot get along without. These interests must have means of exchange; the Church must buy and sell and own property, support pastors, missionaries, teachers and other servants and agents. As the Church is a large property holder and employs a large army of agents, its finances are not inconsiderable as compared with other business concerns. All this lays on the Church a solemn responsibility. The Church should transact all its business so as to earn the approval and gain the confidence of all thoughtful and sincere people.

Much has been suffered by the Church in the past through its business or unbusiness-like manner of conducting its material interests. The Church has been greatly hindered and crippled, and hence retarded, by its lamentable want of a true, adequate and efficient means of transacting its business. There has, very tardily, come an awakening on this subject, and latterly great improvement has come about. This is most gratifying.

It is not easy to account for the manifestly faulty and shamefully lamentable state of affairs so long prevalent throughout the Christian Church. There seemed to have prevailed the opinion that as the Church was God's institution, and endowed with divine grace, it would exist and prosper without man's wisdom or aid. How this conviction came to be, or how it could become so general, is one of the strange anomalies found among humans, since it is obviously in direct conflict with the plain teachings of Scripture and the whole tenor and spirit of the Word. The Bible always insists on order, promptness, meeting of obligations, diligence in business, honesty, economy and whole-hearted liberalty. As *no sort* of assurance of success *can* be expected in any business without a plan, and order and system, and brains and personal interest and supervision to carry it to the end desired, so we are much perplexed to determine how sensible men who are in business could bring themselves to believe differently with reference to the material interests of the Lord's Kingdom. No doubt a false interpretation of some passages of Scripture, coupled with a false modesty, are responsible, at least in part, for this unfortunate and harmful view.

This false pride has been most costly and damaging, and was it not easy to overcome and correct? It must surely have been the work of the Devil, and as he knows the value of false pride, he has not been slow in making the best of the situation. It is gratifying to be informed that the old, aimless, false and inefficient way of doing the Lord's work has been pronounced a failure and proven wholly inadequate, and a new order has been introduced, one that already has commended itself by its reasonableness, efficiency and good results. This new order has brought a new day to the Church. The same plans and methods that brought such splendid results to business on the exchange, the market and in the factory and store have been applied, as far as practical and adaptable, to the business and finances of the Church, and already very marked and in some instances astonishing results in the way of improvement have followed.

Through a plan and a systematic effort great discoveries have been made. Much unproductive material has been located, and by judicious and sympathetic leadership many have been made to see and acknowledge the obligations hitherto either entirely ignored or only partially met. By reason of this a new spirit has come into the Church. Men are learning to regard the Church as composed of single individuals, each a unit of the whole, and each responsible for his or her share in the bearing of the burden and meeting the obligations imposed.

World's Bible Congress, San Francisco, August 1-4

The American Bible Society has acceded to the request of the Panama-Pacific Exposition to hold in San Francisco a World's Bible Congress. The date has been fixed for August 1 to 4, and President Wilson has accepted the honorary presidency of

it. The actual president will be Mr. James Wood, president of the society. In extent of influence, and in diversity of testimony concerning the power, place and influence of the Bible from many great religious bodies of the world this congress will be unlike any ever held.

With the Turkish Empire at war the Synod of the Eastern Orthodox Greek Church met at Constantinople. The Patriarch of Constatinople informed the synod that he had been invited by the American Bible Society to take part in this congress. The synod cordially accepted and named to act with him the Bishop of Nicea, the leading member of the synod; the Bishop of Sardes, who is the Director of the Greek National College, and the Bishop of Seleuceia, the Director of the Theological Seminary at Halki. In hardly less warlike circumstances the Rev. Dr. Abraham Kupper of Holland also accepts. He was once prime minister, and is now a senator and editor of a newspaper. He was also the founder and first president of the University of Amsterdam.

Prof. Benjamin B. Warfield of Princeton Seminary, a famous theologian; Prof. Giovanni Luzzi of Florence, a reviser of the Italian version of the Bible; agents of the Bible Society in Constantinople, China and Siam; translators of the Bible into Spanish, Portuguese and Italian, and missionaries from many fields will be heard in this Congress.

It is one hundred years since the American Bible Society was formed, and in this city on May 8 to 11, 1916, the anniversary is to be celebrated. The Rev. Henry O. Dwight of the Society is preparing a history of one hundred years of the Bible in America, and he will offer at the congress a paper on the same general theme.

The Society will also have an exhibit of its Bibles continuing throughout the exposition. There will be picture lectures on Bible work in various countries given in a picture theater, which has been specially constructed for the use of missionary societies.

Peculiarly appropriate at the Panama-Pacific Exposition will be an address at the congress by the Society's agent at Panama, where the Society is about to erect a Bible House similar to the one built by the British and Foreign Bible Society at Suez. The Rev. Mr. Hayter, the Agent of the American Bible Society at Panama, was sent by the Society to Suez to study the methods employed and he will tell of this at the congress.

The Society also hopes to secure a paper from an eminent Roman Catholic scholar in Europe on the Latin Bible. There is now a Papal Commission revising its text. A committee under the auspices of the American and British Societies is now sitting in Madrid, revising and perfecting the Spanish translation of the Bible, and the Rev. Dr. Drees, a well-known Methodist, who is one of the revisers, will contribute a paper. There will also be one by the Rev. Francisco Diez, a native Spaniard, who has been a reviser of the Spanish Version, recently called to be pastor of a Spanish congregation in New York City.

The Newest Methodist Mission in Africa

By Bishop J. C. Hartzell, D.D.

By the organizing of our Congo Mission, another step has been taken in putting Africa on the map of American Methodism. This interesting event occurred January 2-4, 1915, at Kambove, Central Africa, in the Belgian Congo region, by rail two thousand and five hundred miles north of Cape Town.

The worst rainy season South Africa has seen for twenty years was in progress, and because of the war, martial law was supreme. But the trip was made in comfort, with sleeping and dining cars all screened with netting against mosquitoes and tetse flies. My American passport, often viséd, answered many questions. The railroad washouts were, as a rule, behind; or, if ahead, repairs had been made before we arrived.

There is a new Belgian Congo. The old, with its native atrocities—the half of which have never been told—is past and

gone forever. Under the leadership of a wise and heroic king, a new era has come an era of peace and justice and commercial and moral outlook.

Here is a land one-third as large as Continental United States, with over ten thousand miles of navigable rivers, peopled with more than 15,000,000 of the great Bantu native races, and with mineral and agricultural wealth beyond estimate. The copper belt includes at least twelve thousand square miles. Already great mining and smelting works are in operation at Kambove and Elizabethville. They are only beginnings, but represent great expenditures. British and other capital is abundant and the work is directed by American copper experts. The Cape to Cairo Railroad will soon be a hundred miles beyond Kambove, on its way to meet the line from Cairo to Khartoum. Rhodesia lines already carry ore to Beira on the East Coast, while another line is half built extending from Lobito Bay on the Atlantic Coast. The United States gives the world eighty per cent. of its copper. In the near future, Africa will be the next largest producer of this mineral. There are 6,000 white people in this colony, of whom 4,000 are Belgians. I get these figures from the Secretary General.

This territory for centuries witnessed the awful tragedies of the African slave trade. From Zanzibar on the East Coast, and from Angola on the West, for hundreds of years representatives of this fiendish traffic overran what is now the Belgian Congo. This is a part of the vast territory over which Livingstone poured out his soul in agonizing prayer to God and made his heart-breaking appeals to the Christian world that the hellish traffic might be ended. Thanks be to God the traffic is ended, and now descendants of those stolen and enslaved, and some who were stolen when young are returning to the land of their fathers. Some of the latter return Christians. Not a few of these have been prepared to teach and preach in the American Board Schools in Southern Angola, and in the Scotch Presbyterian Schools in Nyasaland. Some hundred miles north of our mission the Methodist Episcopal Church South, under Bishop Lambuth, has inaugurated a vigorous work. Some day our spheres of activity will blend and side by side, or united, we will battle for the uplift of these millions.

The territory of our new Congo Mission is approximately three hundred miles east and west and four hundred miles north and south. In this sphere our three Protestant centers are the only ones. This large area lies in the southern and most healthful part of the great Belgian Empire. Seven years ago the Rev. and Mrs. J. M. Springer went home on a furlough from Rhodesia. They traveled by rail from Umtali to Broken Hill, fifteen hundred miles, and then on foot twelve hundred miles to Malange, our farthest inland station in Angola; thence to Loanda on the sea. On this extensive journey each wrote a book, and during the Africa Diamond Jubilee in America, in 1909, Mr. and Mrs. Springer told multitudes of people what heathenism means in Central Africa, and emphasized God's call to American Methodism to send the Gospel. Mohammedanism is competing for this territory. At one center are one thousand Moslems, well settled and propagating their faith. A large part of the mine laborers are Mohammedans.

In February, 1910, the Springers were sent out to this new field, followed by the prayers of the Church and especially of those givers who had pledged enough to maintain the work for five years. The results demonstrate constant providential leadership. We are in favor with the Government, and the sympathy and help given to Belgium by America during these months of appalling calamity will increase national interest in our mission. Land titles are being adjusted. Buildings and equipment already amount to $5,250. The Fox Training School is well begun. The Katanga Methodist book store cleared $200 in 1914. The church membership is 89. At Kambove, the center of the copper belt, and at Elizabethville, the capital of Katanga, there will soon be thousands of natives of many tribes and languages hungry for the Gospel. Mr. Springer has translated and the British Bible Society has published one Gospel in the chief native tongue. There are now six missionaries in the field. Dr. and Mrs. A. L. Piper were welcomed to their station a little further north by the king and three hundred of his people. This was an event in the capital of the great Lunda empire. Rev. and Mrs. R. S. Guptill, with headquarters at Kambove, will superintend the work while Mr. and Mrs. Springer are absent in the United States on furlough telling the home church the story of this wonderful field.

A Religion Without Backbone

A missionary who had returned to this country after an absence of some years was being shown about among the churches by a friend, who asked the missionary what struck him as the one most marked change that he had noted as having occurred in the years of his absence from the country. Without a moment's hesitation the missionary replied, "The loss of backbone in your religion." He found many ministers, he said, who believed nothing positively and many church members who accepted salvation, but few who could be called upon for any duty which required any self-denial. "Sweetness and light," said the missionary, were everywhere in evidence, but they seemed to be accompanied by creedal indifference and lack of moral vigor. The first article in every church confession with some people seems to be this: "I believe that nothing matters very much," and only in a Christian community afflicted with such a spiritual anemia, he thought, could the illogical, unphilosophical and unscriptural heresies of the day find an easy entrance and a prompt acceptance. "No negative religion," he added, "ever inaugurated, no such religion can long carry on our missionary enterprises." His host did not even venture to challenge his guest's diagnosis of the situation.

It is a matter of deep regret that he was right and spoke advisedly about the attitude of multitudes of people. They have a religion that is destitute of backbone.

One of the prevalent fallacies is this, that nobody must contend, at least with any vigor, for anything that he has or anything he thinks about things of great importance. This is no exaggerated statement. In one of the churches that had been having some trouble it was said that a man begins "a vehement attack on the views held by most Christian people, is ready to steal a meeting house or break up a church; but a man who defends the views the Church has held, or attempts to save the property secured by the sacrifice of Christian people, is not showing a Christian spirit." "We ought to have harmony." Brotherly love is so important that we all give up the Church property to the man who wishes to substitute his opinions for those of others! We should certainly permit a minister to preach anything he pleases, and if we do not go down in our pockets to pay him for destroying the Church, we are "not showing a Christian spirit."

One of the urgent religious needs of the day in religion is a reinstatement of backbone where it belongs.—*Lutheran Church Work.*

The Unholy Holi Festival

A curious change has come over the students in Bengal in their attitude to the festival known by the name of Holi. Ten years ago they were ashamed of it; they avoided public places as far as possible on the day of its celebration; they were furiously angry if any red liquid were squirted on their clothes; they were careful to explain to any European stranger that the festival had no real connection with Hinduism and had nothing whatever to do with religion. Then came a curious change. The Holi festival was not merely apologized for, but it was strenuously defended. It was not only defended, but it was celebrated.

We wish that it were true that in the meantime the observance had been so largely purified of its grosser elements that respectable people need no longer be ashamed of sharing in a little harmless merriment in celebration of the approach of spring. But this, unhappily, is not the case. In Bengal, at any rate, there are no signs that the popular observance of the Holi is any less repulsive or degrading than before. There is the same abominable license of speech and act. Decent women

dare not venture out of doors for fear that their ears will be assailed with obscenities. The streets ring with songs that poison the air with their foul suggestions. Not only is red powder or liquid flung on the passers-by, but people are smeared with the mud of the drains, and poor old men may be seen trying in vain to escape the filthy attentions of youth who are pouring the vilest sewage on their bodies. All this goes on, even in Calcutta, and in the towns of the interior the manner of the celebration is even more debasing.

How is it, then, that young, educated Bengal is no longer ashamed, but apparently proud of its excesses and delighted with its observance? This unhappy idea seems to have come from a perverted idea of what nationalism demands toward Indian customs. A patriot is expected to manifest his patriotism by a blind adherence to everything to be found in his country, and he must maintain this false patriotism at all costs, especially if the foreigner dislikes and opposes it. The cost in this case is the cost of self-respect and decency. Such is the character of real Hinduism, so foolishly upheld in its philosophy by Mrs. Besant and others.—*Missionary Review.*

A Mission Succeeds

Grace Lutheran Church, Allentown, Pa., the Rev. J. W. Koch, pastor, was receiving a grant from the Home Mission Board up to May 1, 1915. After that date the church becomes self-sustaining, largely as the result of a thoroughly prepared and executed every-member canvass on March 21, 1915. They had the aid of the Mission Board's Field Missionary, the Rev. C. K. Fegley, but the movement was distinctly a "Laymen's Movement." Over against the 1914 income of $477.67, raised by monthly collections and special appeals, a budget of $920 was adopted, including every possible local expense; and in contrast with benevolences of $101.14, secured in a variety of ways, a goal of $150 was fixed. The first set of volunteers numbered fourteen, and as fifteen teams were needed, each man pledged himself to secure his co-laborer, the pastor agreeing to secure the fifteenth team. It was done, and probably no set of canvassers of like caliber ever went forth to their task with better all-around preparation. Practically all the men were at the commissioning service, many "stopping off" from railroad work that they might give the day to the task. The canvass was made in one afternoon, and the reports in the evening convinced the most skeptical, converted some doubters, and turned the service into a general thangsgiving meeting. Note the results among a people long accustomed to anything but system in church contributions, and to a minimum yearly contribution which would not amount to more than two cents per week, with practically nothing for benevolences.

	1914	1915
Members	195	239
Increase		22.5%
Contributing	187	234
Increase		25.1%
Contributions for local work	$477.67	$920.92
Increase		92.8%
Contributions for missions	$101.14	$200.20
Increase		97.9%

Out of a membership of 239, there were secured 234 pledges for the current fund and 200 for the missionary fund. If this is the beginning, what will another year show?

A Notable Advance

The Reformed Church in the United States has had a debt upon its foreign mission work for the last ten years. This has accumulated until it became $132,000. Since the income of the Board of Foreign Missions is only $135,000 a year, the Church has been a year behind in its giving.

It has been impossible to provide for the needs of the growing work abroad, and all advance work has been postponed. Last

September it was decided to raise a Prince of Peace Fund in order to wipe out the entire indebtedness and provide for at least some of the new work that is pressing. Extraordinary precautions were taken that the regular receipts should not fall off and a new debt be created.

Despite many untoward conditions, the fund has now reached $105,000, of which $80,000 has already been paid into the treasury. There will not be a dollar shrinkage, for the entire amount of the pledges will be paid within the next few weeks. The campaign will continue for another month, by which time it is hoped that every dollar of the indebtedness will be paid, while the regular normal receipts will not fall off, and a small amount will be provided for new work. Hearty congratulations for a great victory!

Brief Paragraphs

Let the Pessimist Take Note

Let those who think Christianity is a spent force ponder the following:

When Carey, the first Protestant missionary of the world, went to India, the whole number of nominal Christians in the world was about 200,000,000. Now there are 500,000,000. When he, in the eighteenth century, went out from Christendom as a missionary to the dark world of heathendom, the population of the world was about 1,000,000,000. It is now supposed to be about 1,500,000,000, which is only another way of saying that, while the population of the world has increased during this period fifty per cent., Christianity has increased 150 per cent., and the ratio shows that the cause of Christ advanced more within the past 25 years than it did in the seventy-five years preceding. Our God is marching on.—*Exchange.*

A New Ideal Needed

The country church needs a new ideal, in order to grow in efficiency as a country life defense. It must still be a center for community worship: it must become the center of social service.

For instance, it must generously mother the near-by public school, and fervently concern itself in behalf of better buildings, better fixtures, furniture and equipments, longer terms, better teachers, and better teaching rewarded by better salaries.

Sometime ago I spoke to a great audience in the old Mt. Zion camp-meeting tabernacle in middle Georgia. For seventy-five years the neighboring day school has been under the drippings of the sanctuary there. But I found that school "a ragged beggar by the wayside sunning"; and I said to my audience: "Not yet is Mt. Zion the glory of all the earth!"

I believe with all my heart that public education will be a vain and unavailing task until the Church comes up to the help of the State against ignorance and illiteracy, narrowness and superstition. Otherwise we must always bewail the fact that the people perish for lack of the community.—*Farm Journal.*

Indian Progress

A writer in *The Red Man* says there are about 266,000 Indians in this country, or about half the population of Pittsburgh. He gives these illuminating facts concerning Indian progress:

"Engaged in farming there are 23,410 Indians, having under cultivation 613,346 acres of land; 54,950 are engaged in stock raising, having stock upon their ranches valued at $14,602,534; 657 Indians are employed by the United States Indian Service, with salaries amounting to $1,271,442.74 (for 1911). The value of tribal property now held by the Indians amounts to $291,022,088.20. The individual property owned amounts to $387,544,169.98, making a total of $678,566,258.09. The 23,000 Choctaws in Oklahoma are worth $5,000 per capita, which is the largest per capita wealth of any group of people in the world. The per capita wealth of the Indians in the United States is $3,500. No other race in the United States, if in the world, can make such a showing. Five hundred thousand dollars' worth of blankets are sold each year by the Navajos of Arizona and New Mexico. Last year the Winnebagoes

raised 100,000 bushels of wheat, 75,000 bushels of oats, 40,000 bushels of corn, 4,000 bushels of flax, and built 125 farm-houses. There are in the United States 458 churches attended by and under the control of the Indians.—*Missions.*

School for the Deaf in Turkey

The one opportunity offered to deaf children in all the Turkish Empire to receive a training that will prepare them for useful and happy lives is given by the King School for the Deaf in Marsovan, Turkey. Here Armenian boys and girls, some of whom have come from miserable surroundings, are not only taught to speak and given a common school education, but learn a trade and live in an atmosphere of Christian helpfulness and love. Girls learn sewing and boys carpentry, and both help in the work of house and garden. It is found most desirable to have children enter at eight years old, for the course is of necessity a long one. As soon as they reach an age and stage of development when they can live with normal children to advantage, they are to be placed in the Girls' Boarding School or the Boys' Home connected with Anatolia College. The school is under the direction of Miss Charlotte Willard.

A Better Day Ahead

The hope that one result of the war would be the more friendly relations between the French Administration and the British missionaries in Madagascar are being realized. Two years ago the government tried to suppress the half-yearly meetings of the Isan-Enim-Bolana on the ground that it was an illegal association. Last autumn a deputation of missionaries waited upon the Administrator to obtain the views of the government as to holding the gathering of this great organization, which is a kind of blend of the National Free Church Council, of the Congregational Union, and the Church Congress. The government strongly encouraged the missionaries to hold the gatherings, and begged them not to interfere in the slightest degree with the usual program. The meetings were held accordingly.—*Exchange.*

Mass Movement in Africa

There is a Christian mass movement in Nigeria, West Africa, where the London Church Missionary Society is at work. In less than a year nearly 2,000 people threw away their idols in the Sobo country. The Niger Delta Church reports 6,513 members and 1,148 communicants, besides 3,784 inquirers.

Missionary Facts

At every breath we draw four souls perish never having heard of Christ.

In the islands of the West Indies are nearly 5,000,000 unreached by the Gospel.

The Christian population of India could be represented by the letters in the book of Isaiah.

The population of Japan is about 40,000,000, and the average parish of each missionary is about 100,000.

The children of India, walking four abreast and two feet apart, would make a procession 5,000 miles long.

During 1898 there were spent in the United States $6,000,000 for chewing gum, $10,000,000 for peanuts, and only $5,000,000 for missions.

In 1859 you could buy a man in the Fiji Island for seven dollars, butcher him and eat him. To-day the Bible is in nearly every house, and on Sunday nine-tenths of the people may be found assembled in the churches for worship. What about the power and profit of foreign missions? —*Missionary Review.*

The War and the Church Missionary Society

The Church Missionary Society reports that twenty-five of its missionaries are prisoners of war in the hands of England's foes. (Fourteen of these are in German East Africa.) In Palestine, six Church Missionary Society missionaries are being held, Dr. Sterling having actually been confined in prison at Gaza for several days, Mrs. Sterling being permitted to take him his daily food. His own comment on the experience merely was that he had enjoyed leisure for reading, a real luxury to so busy a man. The Protestant Christians were said to be free from molestation, though some of the Society's schools had been taken over for the accommodation of the troops.—*Exchange.*

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Have you ever stopped to think about *why* it's so hard to get men and women to give regularly to Missions as well as to Local Church Support?

Why they need to be talked at and prodded and praised and blamed, and exhorted to give and all that?

Before they will give even a little regularly?

The answer is easy.

They have not been *trained in the habit* of giving to Missions.

From childhood they have been trained to give something (not regularly, perhaps, but still something with greater or less frequency) to the Minister's Salary and other Current Expenses of the church—

(But not to Missions).

So, when these young people go into the church, with even so little actual training in "the grace of giving," it is relatively easy to induce them to give something regularly to the Minister's Salary and Current Expenses; for it means a simple transfer of the habit from the Sunday School to the Church.

But ask for a regular, a weekly offering to Missions!

With many that is going too far.

Something every week to Missions!!!

As children in the Sunday School, as young people in the Church, they have not been trained to go (to make it possible for others to go) "into *all the world* and preach the Gospel"; to give to Missions.

That's the reason you have to give suppers, call special meetings, hold "rummage" sales, and all that.

They have been taught to give (with regularity) to only one cause: to Local Church Support.

And yet, after the habit-forming age is past, after they have lost their plasticity—after their characters are shaped and hardened—

You try to graft on a new habit.

It can be done, but it's difficult.

If you want it to be just as hard ten years, *thirty* years from now, as it is at the present moment, to obtain "the weekly offering to Missions"; spontaneous, liberal, cheerful, regular offerings to "the Evangelization of the World in this generation"—

Neglect training the children in the Sunday School in this all-important habit of giving to Missions—

And when they are old, without a pull and a haul—if then—

They will not depart from it.

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